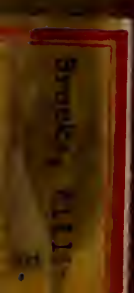


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GRADUATE SCHOOL
Thesis
"THE GREAT CONFESSION"
by
William Edward Brooks, Jr.



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BOSTON UNIVERSITY

GRADUATE SCHOOL

Thesis

"THE GREAT CONFESSION"

by

William Edward Brooks, Jr.

(A.B., University of Kansas, 1938)

submitted in partial fulfilment of the
requirements for the degree of

Master of Arts

1941 *n.w.*

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CHAPTER 10

1. The first step in the process of the scientific method is to make an observation or ask a question.

2. The second step is to do background research to learn what is already known about the topic.

3. The third step is to form a hypothesis, which is a prediction or statement that can be tested.

4. The fourth step is to design an experiment to test the hypothesis.

5. The fifth step is to conduct the experiment and collect data. This involves following a set of procedures to test the hypothesis and recording the results.

6. The sixth step is to analyze the data and draw conclusions. This involves looking for patterns in the data and determining whether the results support or reject the hypothesis.

7. The seventh step is to communicate the results of the experiment. This can be done through a report, presentation, or publication.

8. The eighth step is to repeat the experiment to verify the results.

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Chapter I

Introduction

A. The Story of Caesarea Philippi:

"But ye---who say ye that I am?" With this simple, direct question Jesus touched upon a subject that was of vital concern to the disciples and himself. True, the question wasn't entirely unexpected. Jesus had adroitly approached the subject by first asking his disciples, "Who do men say that I am?" However, the impersonal element had completely vanished when Jesus inquired as to the beliefs of his own disciples. As a matter of fact, the unexpected impact of this question momentarily stunned the disciples. Could it be possible that their Master did not know how they regarded him? Had Jesus begun to suspect a wavering in their allegiance to him? Did Jesus have some other purpose unknown to them for bringing up this matter? These are a few of the questions that might have flashed through the minds of the disciples in that eventful moment. It was Peter who answered his Master's question. "Thou art the Christ."¹

This story of Caesarea Philippi opens for us the opportunity of studying the mind and spirit of the Master and his disciples in a way seldom, if ever, equaled elsewhere in the Gospel records. By close observation we are able to discern

1. Mt. 16:13-23; Mk. 8:27-33; Lk. 9:18-22

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tacit agreement as well as decided contrast. In this story of Caesarea Philippi we find not only the inner life and thoughts of the disciples and of Jesus clearly revealed, but also the possible movement of their inner life in reaching conclusions. Unfortunately, in the past many writers have failed to discover or to make use of this story as a source for such information. They have been content all too often with stilted interpretations that lack the human aspect so necessary for a satisfactory understanding of the disciples and Jesus. Fortunately, modern Biblical scholarship has opened the way for a more natural interpretation of the Scriptures. By making use of this new technique of Biblical interpretation, it is the aim of the writer to relate this story of Caesarea Philippi as a means of understanding the attitude and consciousness of the disciples and of Jesus, and also their procedure in attaining the same.

B. Critical Considerations:

This thesis by its very nature involves a limitation of sources. To begin with, the story of Caesarea Philippi appears only in the Gospels of Matthew, Mark, and Luke. These Gospels, commonly referred to as the synoptic Gospels, present the same general approach to the life of Jesus. They reveal Jesus as a developing personality. The Gospel of John, on the other hand, is excluded from our list of sources, because, first, there is no mention in it of the story of Caesarea Philippi. Second, the Gospel of John differs from the Synoptics in its general approach to the life of Jesus. In the Gospel of John

the self-consciousness of Jesus is set forth in such a manner as to exclude all possibility of development.

In addition to the Synoptics, secondary sources such as commentaries, lives of Jesus, and historical literature have been consulted. Inasmuch as these secondary sources are for the most part interpretations based upon the Biblical record, they have been regarded as merely supplementary material. There the purpose is primarily to illustrate what has been done in this field. The interpretation that I am presenting is based upon my understanding of the Biblical account, after diligently seeking the help to be derived from these many sources.

It is also to be remembered that this thesis is not intended to involve a detailed textual study. As stated in the aim, the primary purpose of this thesis is to interpret the story of Caesarea Philippi as a means of becoming acquainted with the inner life, mind, spirit, attitude, and consciousness of the disciples and of Jesus. This purpose seems to require a study in personality and its implications rather than a textual study. While the exegetes have undoubtedly made worthwhile contributions here, the need of the present and the hope of the future lies in a more penetrating interpretation of the personal elements or factors involved. Nevertheless, a certain amount of textual criticism will be involved in the study of the incident of Caesarea Philippi.

The procedure of this thesis follows a very natural

arrangement. In order to show what has already been done in this respect, several of the outstanding interpretations of the story of Caesarea Philippi are presented. Next a chapter is devoted to a brief history of what took place before the eventful day at Caesarea Philippi. This chapter is immediately followed by a rather detailed discussion of the question that Jesus asked, and what might be involved therein in the way of its revealing the inner secrets of his mind and spirit. The last two chapters are devoted to an understanding and interpretation of the attitude and consciousness of the disciples and of Jesus. It is in the last two chapters that my own interpretation of the story of Caesarea Philippi is set forth.

Chapter II

Outstanding Interpretations

A. Schweitzer's Interpretation:⁻¹

In order to understand Schweitzer's interpretation of the story of Caesarea Philippi, we must view it from the standpoint of its eschatological background. On several occasions before the incident of Caesarea Philippi, Jesus had expected the coming of the kingdom--and had been disappointed. In sending forth the Twelve, Jesus thought the final tribulation, that preceded the coming of the kingdom, would be let loose. Then again in Bethsaida Jesus had looked for the coming of the kingdom when he consecrated the multitudes by a foretaste of the Messianic feast and turned their thoughts to the things to come.

⁻² However, up to this point the kingdom of God remained a future occurrence.

For the disciples, as a group, this day at Caesarea Philippi was a great event. Although Jesus had revealed himself to three of his disciples at the Mount of Transfiguration, he had commanded their silence. However, Peter here at Caesarea Philippi betrayed to the Twelve Jesus' consciousness of his Messiahship. It is not to be understood that the three who were present at the transfiguration understood the full nature of

1. Schweitzer, QHJ, pp. 395-379.

2. Mk. 8:34-9:1.

Jesus' Messiahship. At that time they did not learn it from his lips, but in a state of ecstasy which he shared with them. In all probability their conception of Jesus' Messiahship was quite vague. It was for this reason that Jesus, after Peter's inopportune disclosure, went on to inform his disciples concerning his Messiahship. Hardship, suffering, and even death would be demanded of him before he could appear as the Son of Man and usher in the kingdom. Schweitzer would lead us to believe that the prospect that Jesus opened up to his disciples was, as a whole, quite clear. Although Jesus spoke of his secret without any explanation, it was sufficient for his disciples to know why he was going up to Jerusalem. However, the disciples, on their part, thought only of the coming transformation of all things. Their conversation clearly shows this. The prospect that Jesus had opened up to them was clear enough. The only thing that they did not understand was why Jesus must first die in Jerusalem. When Peter ventured to speak of this Jesus turned upon him with cruel harshness, and almost cursed him.⁻³

According to Schweitzer, Jesus was forced at Caesarea Philippi to take a line of action in regard to his disciples that was different from that he had intended. It is probable that Jesus never had the intention of revealing the secret of his Messiahship to his disciples. Why else would he have kept the secret from them at the time of their mission, or even at the transfiguration. "At Caesarea Philippi it is not He, but

3. Mk. 8:32,33.

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Peter, who reveals His Messiahship. We may say, therefore, that Jesus did not voluntarily give up his Messianic secret; it was wrung from him by the pressure of events."⁴

The incident of Caesarea Philippi clearly reveals Jesus' resolve to suffer in a special and a unique way. He believed that suffering had a direct relationship to the kingdom of God. As a matter of fact, the kingdom could not come until suffering had first taken place. The debt which weighed heavily upon the world had first to be discharged. However, at Caesarea Philippi Jesus revealed to his disciples that the pre-Messianic tribulation, which all were supposed to share in, had been for others set aside. He alone must bear the sufferings. He must suffer for others in order that the kingdom might come. "As He who was to rule over the members of the Kingdom in the future age, He was appointed to serve them in the present, to give his life for them, the many (Mk. 10:45 and 14:24), and to make in his own blood the atonement which they would have had to render in the tribulation."⁵

Therefore, at Caesarea Philippi we learn for the first time of Jesus' resolve to die. He definitely planned to go to Jerusalem in order that he might die there, and thus force God, so to speak, into ushering in the kingdom--the kingdom over which he, as the Son of Man, would rule.

4. Schweitzer, QHJ, p. 284.

5. Schweitzer, QHJ, p. 387.

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B. Warschauer's Interpretation:⁻⁶

Warschauer follows somewhat the same approach as does Schweitzer. When Peter at Caesarea Philippi exclaimed, "Thou art the Christ", he broke the pledge that Jesus had imposed upon him after the Messianic revelation on the Mount of Transfiguration. These words of Peter's for the first time revealed to all the disciples the Messianic secret of Jesus. The fact was made known to them that their Master was to be the Messiah.

Like the three disciples who were the companions of Jesus during the transfiguration, the rest of the disciples probably thought of Jesus' Messiahship in popular Jewish terms. These ideas in regard to the Messiah were deeply grounded in their religious beliefs. So much so that when Jesus made a pronouncement regarding his Messiahship the result was merely to bewilder rather than to convince them. What Jesus said about the necessity of his dying proved depressing without being particularly intelligible. Peter, who was still smarting from the lack of appreciation with which his Master had received his declaration, and honestly grieved at the very thought of Jesus' death, began to upbraid him. However, Peter was immediately reprimanded by Jesus in the strongest of terms.

As a result of the revelation furnished us in the story of Caesarea Philippi we find that the disciples, due to Peter's blunder, learned for the first time at Caesarea Philippi

6. Warschauer, HLC, pp. 151-205.

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that Jesus was the Messiah; they immediately associated his Messiahship with the conventional meaning of the term; and they failed to change their views in regard to the Messiahship that was to be his, regardless of the fact that Jesus attempted to enlighten them. The structure of his Messianic belief, as well as the necessity of his going away, remained obscure.

When Jesus said to his disciples, "But who say ye that I am?", he was not extending to them a blunt invitation to declare him Messiah. It was only a short time before that Jesus, desiring to know the opinion of those who had formerly heard him preach, had asked certain of his disciples who had been in contact with the people of Galilee, "Who do men say that I am?" He had received several answers such as Elijah, Jeremiah, John the Baptist, or one of the old prophets come to life again. Although he was not the least bit disconcerted because the mass of people failed to believe in him as the Messiah, Jesus wondered whether his disciples shared in the fanciful guesses of the people. However, the unexpected happened. Peter, forgetting about his pledge, blurted out that Jesus was the Messiah. The fact that Jesus had not wished to provoke such a declaration is brought out immediately following this when Jesus commanded that the truth of this important revelation should go no farther.

However, Peter had already done what mischief he could, and since Jesus could not meet his disciple's indiscreet disclosure with a denial, he immediately set out to explain the

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recommend the best method of their organization
and management. It is the duty of the Commission
to report to the Council on the progress of its
work and on the results of its investigations.

The Commission has been organized into three
divisions, each of which is responsible for a
particular aspect of the work. The first division
is responsible for the study of the present
situation of the various departments and for
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particular aspect of the work. The first division
is responsible for the study of the present
situation of the various departments and for
the recommendation of the best method of
their organization and management.

manner in which he was going to fulfill his Messianic destiny.⁻⁷

According to Warschauer, by the time Jesus had arrived at Caesarea Philippi his self-consciousness had reached an advanced stage of development. During the quiet and security of Bethsaida Jesus had undoubtedly found the time and leisure for reviewing his preceding ministry. His recollections were not altogether pleasant. The kingdom which he had so confidently predicted as being near had failed to appear. In all probability it was during these days of retirement that Jesus formulated in his own mind the role that would be his in God's great plan for the redemption of mankind. In this regard, he had come to feel the assurance of his own identity with the future Messiah, the Son of Man who was to come with the clouds of heaven. This very assurance implied the necessity of his own death. Jesus felt that his death would serve a two-fold purpose. In the first place, his death would let loose the birth-pangs which must precede the Messianic age; and in the second place, his death would have the redemptive quality which belonged to the sufferings of the Servant of Yahweh.

C. Klausner's Interpretation:⁻⁸

Klausner makes a somewhat different approach to the story of Caesarea Philippi. Peter's answer to Jesus' question revealed that, in spite of their Master's present evil plight,

7. Mk. 8:31-33.

8. Klausner, JN, pp. 293-303.

1. The first part of the report is devoted to a general survey of the situation in the country.

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The twentieth part of the report is devoted to a detailed analysis of the maps.

his disciples had not despaired. Some of them, despite their obtuseness, even recognized him as the Messiah. They had not lost their faith in him.

However, when Jesus went on to tell his disciples that he was about to go to Jerusalem where he would suffer at the hands of the scribes, Pharisees, and the elders, but would finally be recognized by the crowds of people who had come to celebrate the Passover as the Messiah, Peter took him aside and began to reprove him for thinking of such a procedure. It would be very unwise for Jesus and his disciples, who had been so persecuted in Galilee, to dare to go to Jerusalem, the center of civil and religious authority. There the danger would be greatly increased.

It is quite difficult to tell just how Klausner thought the disciples regarded Jesus' Messianic career. While it is quite evident that they did not agree with Jesus as to the advisability of a journey to Jerusalem, it seems that their disagreement was due more to the fact that they feared the dangers involved in such a journey rather than the belief that such actions were out of harmony with the character of the Messiah.

In regard to the thoughts of Jesus at Caesarea Philippi, Klausner is more complete. Jesus at this period of his life was a "homeless wayfarer in a foreign land". No longer did crowds of admirers seek after him. Miracles were not performed any more. His enemies could not be overcome. As a

matter of fact, Jesus was quite despondent as he reviewed the results of his ministry. He began to wonder if his disciples still believed in him. So one day he asked them the question that was on his mind. "But ye, who do ye say that I am?" Jesus was deeply gratified to find that, in spite of his situation, the disciples still regarded him as the Messiah. He then forbade them to tell what they had learned. Immediately after the disciples' recognition of his Messianic claims, Jesus spoke of the sufferings he would have to undergo.

According to Klausner, Jesus had been doing a great deal of thinking about his Messianic relationship. His consciousness at Caesarea Philippi was largely the result of past experience. Jesus had seen the fate of John the Baptist; he himself was persecuted and suffering in a foreign land; and, in addition, he felt that the coming of the Messiah was impossible without the "pangs of the Messiah". So when his disciples at Caesarea Philippi confirmed his own belief and hope, Jesus immediately announced that he would go as Messiah to Jerusalem. No other place was better fitted for the Messianic revelation. Neither was any other time better than during the Feast of the Passover. During that festival thousands of people would be flocking to Jerusalem.

While Klausner believes that Jesus felt that suffering must befall him before the final victory could be achieved, he does not believe that Jesus, in any way, anticipated his own

death here at Caesarea Philippi. "The whole idea of a Messiah who should be put to death was one which, in Jesus' time, was impossible of comprehension both to the Jews and to Jesus himself. . . . We must, therefore, conclude that the words 'and shall be killed and rise again after three days' are a later addition by Jesus' disciples, who told or wrote his story after his shameful death was itself a convincing proof of his messianic claims; but for the conviction that Jesus foresaw his dreadful death, no Jewish disciples could have accepted a 'crucified Messiah', a 'curse of God that was hanged'."⁹

D. Guignebert's Interpretation:

Guignebert treats the story of Caesarea Philippi under a chapter entitled "Jesus' Claim to Authority". His presentation of the event is not only unusual, but it is also somewhat confusing. Guignebert begins with an interpretation which he says appears to be satisfactory. In reply to Jesus' direct question, "But, who do ye say that I am?", Peter answered, "Thou art the Christ". Immediately following this Jesus forbade the disciples to use the term. He then proceeded to inform them about his real destiny which was certainly not that of a Messiah. However, Peter, still having retained his old opinion, took Jesus aside and criticized his attitude in this respect. Whereupon Jesus sharply upbraided Peter. Guignebert goes on to say, "The historical interpretation of the passage may therefore

9. Klausner, JN, p. 299.

10. Guignebert, J, pp. 268-295.

be stated as follows: Jesus never believed that he was the Messiah. At one time his disciples believed that he was, but he tried to disillusion them."-11

Then, step by step, Guignebert proceeds to discredit the historicity of the passages pertaining to this story of Caesarea Philippi. Upon the basis of the remaining passages which meet with his approval, he points out that we have actually no reason to believe that the disciples did anything but share in the generally accepted notions of their time, or that their experience as followers of Jesus had led them to reconcile the current Messianic conception with the figure of Jesus. On the other hand, in regard to Jesus it is Guignebert's conviction that "there is not a single synoptic passage which proves that Jesus called himself the Messiah or allowed people to call him by that title".-12

Guignebert later goes on to say that the story of Caesarea Philippi, the Transfiguration, the apocalyptic utterances of Jesus, and the heavenly manifestations at Baptism and Birth, are in all probability to be understood as stages in the development of primitive Christology, rather than stages in the development of the Messianic consciousness of Jesus. He feels that according to the evidence available there is nothing to indicate the development in Jesus' consciousness and the conception of his mission and the part that he is playing. This

11. Guignebert, J, p. 284.

12. Guignebert, J, p. 286.

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is chiefly because the time was too short for any great development to have occurred in Jesus' mind.

E. Barton's Interpretation:⁻¹³

It was Peter at Caesarea Philippi who first divined his Master's secret. Jesus was none other than the long-awaited Messiah. The Gospel of Matthew reports that Jesus commended Peter upon his insight. However, when Jesus went on to describe the events of the next few weeks, the prospect was so divorced from the Messianic ideas of the disciples that Peter began to rebuke him. Such a future surely could not be that of the Messiah.

According to Barton, the story of Caesarea Philippi reveals that the disciples, as a group, had not been thinking of their Master in Messianic terms. It was only when Peter had impulsively answered Jesus' question that the disciples first realized that their leader was the Messiah. The disciples then thought of his Messiahship in the popular Jewish sense--so much so, that even when Jesus attempted to change their thinking in this regard, they failed to understand him.

Upon the event of Caesarea Philippi as a revelation on the inner life and consciousness of Jesus, Barton is more explicit. Through the months of his ministry Jesus had been instructing his disciples as to the nature of the kingdom of God. And now Jesus, realizing that he soon must leave his dis-

13. Barton, JN, pp. 287-290.

ciples, desired, if possible, to make them understand the nature of his Messiahship and its relation to the kingdom of God. So one day while resting Jesus approached this subject by asking them, "Who do men say that I am?" After listening to the various replies in this regard, Jesus then asked a question of his disciples. "But, who say ye that I am?" It was Peter who answered, "Thou art the Messiah."

Following this Jesus gave strict orders to his disciples that they should tell no one that he was the Messiah. Jesus did this because he realized how different his own ideas of Messianic work were from those of his Jewish brethern. He then went on to tell his disciples concerning the events of the next few weeks. During the Passover in Jerusalem the chief priests would reject him, and would accomplish his death. He would, though crucified, continue to live on.

Barton seems to feel that at Caesarea Philippi Jesus had thought out his Messianic career quite thoroughly. It is implied that Jesus not only considered himself to be the Messiah, but that he also knew the type of Messiahship that was his. It is evident that Jesus, at this point in his ministry, deliberately set out to inform his disciples concerning his Messianic career. Whether or not Jesus would have used the term Messiah, we do not know. However, when Peter applied the term, Jesus accepted it, and then went on to explain the manner of his Messiahship. In this regard Jesus had the conviction

that suffering and death were to be his lot as God's Messiah. Nevertheless, Jesus, because of his profound trust in God, felt that his work would not end with his death, but would continue to live on.

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Chapter III

Before Caesarea Philippi

A. Early Successes:

It was a great asset to Jesus' ministry that he entered into the stage of history at an opportune time. Unlike many other religious leaders, he did not have to toil years in order to gain the recognition of the people. It was accorded him almost immediately. In this respect, his early ministry could, in fact, be characterized by the one word, success.

It seems almost as if the fates had conspired to give Jesus this initial recognition. Shortly after his return from the wilderness he was greeted by the news that his cousin, John the Baptist, had been thrown into prison. John had publicly denounced the adulterous marriage of Herod Antipas, tetrarch of Galilee, and Herodias, the wife of Herod's half-brother Phillip.¹ This denunciation, righteous as it was, had spelled the end of John's career as a public leader. No longer was this firey prophet from the desert able to call the people to repentance. His work as a servant of God was finished.

This unexpected news of John's imprisonment came to Jesus as a challenge and as a stimulus. Had not John and he held somewhat similar views regarding the kingdom of God? Did not John's imprisonment increase his own responsibility in this

1. Mk. 6:17-29.

THE REPORT

GENERAL PRINCIPLES

THE REPORT

It is a fact that the world is a very different place today than it was a few years ago. The changes are so rapid and so great that it is difficult to keep up with them. The world is becoming more and more a global village, and the people of the world are becoming more and more aware of their common interests. The world is becoming more and more a place of peace and cooperation, and the people of the world are becoming more and more aware of their common responsibilities.

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regard? It was largely due to the fact that Jesus received this news of John's imprisonment that he went on into Galilee with a definite message upon his lips. "The time is fulfilled, the kingdom of God is at hand: repent ye and believe in the gospel."²

Jesus' first Sabbath in Capernaum bears ample evidence as to the way he and his message were received. While he was attending the synagogue, he was called upon by the elders of the congregation to address the people. Jesus, accepting this opportunity, delivered a message so vital and so penetrating that the people were astonished. He spoke to them as one who had authority, and not as the scribes.⁻³

The sermon, although it was remarkable, was not the thing that caught the public attention. The outstanding event was the healing of a member of that congregation who was possessed with an unclean spirit. When this deranged man cried out against him, Jesus responded by making the man whole.⁻⁴ As a result the news of this healing spread throughout all the region around about Galilee.⁻⁵

After leaving the synagogue Jesus healed Simon's mother-in-law who was sick with fever.⁻⁶ And on the evening of that eventful day Jesus healed the sick and afflicted who had

2. Mk. 1:1-15.

3. Mk. 1:22.

4. Mk. 1:24.

5. Mk. 1:28.

6. Mk. 1:30,31.

gathered at the place where he was staying.⁻⁷

There can be no doubt as to the initial impression Jesus made upon the people. The fact that he had power to heal immediately attracted their attention. Those who were afflicted came to him, because they desired to be healed, and along with them came a large number of other people who, having heard about the healings of Jesus, desired to see for themselves the powers of this young Galilaean. They were far more impressed by Jesus' ability to heal the sick than they were by his teachings. Undoubtedly, if the people could have had their way, they would have seen to it that Jesus' ministry consisted in the performance of unusual feats, healings and otherwise, rather than in the dissemination of spiritual knowledge. Although Jesus was not entirely unaware of this superficial reaction on the part of many of his followers, he, nevertheless, took advantage of this initial impression he had made upon the people. "And he went into their synagogues throughout all Galilee, preaching and casting out demons".⁻⁸

During this early period Jesus also selected a group of men whom he called his apostles. Tradition has it that there were twelve of them.⁻⁹ These men were called from various walks of life. Andrew, Simon, James, and John, for example, were

7. Mk. 1:33.

8. Mk. 1:39.

9. Mk. 3:13-19; Mt. 10:2-4; Lk. 6:12-16.

fishermen.⁻¹⁰ Levi, on the other hand, was a tax collector.⁻¹¹

These men were selected from the large number of followers, because of their special aptitude for and interest in the kingdom of God which Jesus was preaching. Jesus had evidently felt the need of selecting and training such a group of men to help him in his momentous task of establishing the kingdom. The disciples, on their part, had probably been influenced in their decision to become the followers of Jesus, by the warmth of his personality, the novelty of his healings, and the prospect of his mission.

It needs to be noted that Jesus' early success was due not only to the large public following that he had, but also to the fact that he had little or no opposition from the religious authorities. As a matter of fact, his work had not, as yet, attracted the attention of a very large number of scribes or Pharisees. When Jesus was occasionally called to their attention, they quite readily dismissed the thought of him. He was just another self-styled, "country preacher". His teachings were slightly irregular, but then, what could one expect from an uneducated person? Such differences as arose between the scribes and Pharisees and Jesus during this early period were, for the most part, over minor matters. While disagreements over such matters as the Sabbath question, fasting, washing hands would call forth ill-will, they were not of suf-

10. Mk. 1:16-20; Mt. 4:18-22; Lk. 5:1-11.

11. Mk. 2:13-17; Mt. 9:9-13; Lk. 5:27-32.

ficient importance to arouse drastic opposition.

B. Rising Opposition.

Although Jesus had the following of multitudes during this early period, the gospel that he preached was not one intended to stir the people to revolt. He had settled that matter once and for all during his stay in the desert. The kingdom that Jesus was desirous of establishing was a spiritual kingdom. And in this regard he adopted a manner of approach that was wholly in accordance with his objective as well as the Will of God. Nevertheless, the very fact that Jesus' program did not call for immediate physical action permitted the passing of time in which opposition could develop and misunderstanding set in.

The first real opposition that Jesus encountered was from the scribes and Pharisees. It gradually became evident to them that Jesus' teachings and ministry were of such a character as to undermine not only their prestige with the people, but also their economic security. This young preacher from Galilee was actually a danger to the status quo. Once they had formed this conception of Jesus, it was quite natural for them to interpret his subsequent teachings and deeds in an antagonistic sense. Everything that Jesus said or did added fuel to the fire. The scribes and Pharisees, on their part, deliberately set out to find a charge where with they might convict him. Naturally conflicts resulted.

One of these conflicts took place in Capernaum in con-

nection with Jesus' healing of a man who was sick of the palsy. Due to the crowd gathered around the house this man had been lowered through the roof by his four companions into the room where Jesus was preaching. This was, indeed, an impressive act of faith, and Jesus looking down into the face of the sick man said, "Son, thy sins be forgiven thee."⁻¹² However, certain scribes who happened to be present began to reason within their hearts: "Why doth this man thus speak? he blasphemeth: who can forgive sins but one, even God?"⁻¹³ Although their reasoning was based upon a misunderstanding of the manner in which Jesus forgave sins, it, nevertheless, added fuel to the fires of their hatred.

A more decided conflict came sometime later in connection with another healing. It so happened that Jesus had healed a man who was not only possessed with a devil, but blind and dumb as well.⁻¹⁴ The Pharisees who were present did not deny that Jesus had healed the man. Instead they accused Jesus of casting out devils by Beelzebub, the prince of the devils. This attitude of the Pharisees so disgusted Jesus that he said, "Every sin and blasphemy shall be forgiven unto men: but the blasphemy against the spirit shall not be forgiven".⁻¹⁵

The Pharisees had been so intent upon finding fault with Jesus that they had accused him of performing his good

12. Mk. 2:3.

13. Mk. 2:7.

14. Mt. 12:22.

15. Mt. 12:31.

works through the power of Beelzebub. In their zeal to find a charge where with they might convict him, they had evidently failed to realize the absurdity of their position. While Satan would, undoubtedly, be of assistance in destroying the works of God, he would not be likely to help in destroying his own handiwork. The Pharisees who had made this accusation were not only casting aspersions upon the character of Jesus, but they were indirectly casting aspersions upon the character of God. To say that the works of God were accomplished through any other source of power than that of His own was blasphemy against the Spirit. So long as the Pharisees, or anyone else, held such an unreasonable and antagonistic attitude, there could be no forgiveness. The Pharisees had assumed an attitude that made it impossible for even God to give them forgiveness.

As to be expected, each of these encounters added to the gradual intensification of the hatred which the religious authorities felt toward Jesus. Each new conflict, decreased the possibility of an understanding between them. This intensification of feeling on the part of the scribes and Pharisees brought the teachings of Jesus into bolder relief. Because of this the masses of people were able to see more clearly the differences existing between the teachings of Jesus and those of the organized religion of the day. This unexpected reaction to their opposition only served to aggravate the hatred which the scribes and Pharisees felt toward Jesus.

The breach between Jesus and the organized religion was made complete one day when, in the presence of a delegation of scribes and Pharisees from Jerusalem, Jesus called the multitude to him and said, "Hear, and understand: Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man."¹⁶ With this pronouncement Jesus had made an attack upon the whole ceremonial system of the Jews. From this time on it became increasingly evident to the Pharisees that there could be no peace as long as Jesus was free to continue his teachings.

Accompanying this growing hatred of the scribes and Pharisees and largely influenced by it was another form of opposition that Jesus had to contend with. Although, it was a more negative type of opposition, being manifested in a falling away or slackening of his public following, it was nevertheless dangerous. Such a slackening of his public following revealed that Jesus was beginning to lose some of his influence over the people.

This second form of opposition, like that of the scribes and Pharisees, was the product of a gradual development. One of the first encounters between Jesus and the people took place in the early part of his ministry. Sometime after Jesus had been preaching in the region around Capernaum, he decided to visit Nazareth, his home town. Since the day on which Jesus

¹⁶. Mt. 15:11.

The first thing I noticed when I stepped out of the car was the smell of fresh air. It was a relief after being stuck in traffic for so long. I looked around and saw a few people walking towards the entrance. I followed them and saw a sign that said "Welcome to the Museum". I felt a bit nervous, but I decided to go in. The museum was huge and I saw many things I had never seen before. I was fascinated by the exhibits and I spent a lot of time looking at them. I saw a lot of interesting things, but I didn't have time to see everything. I was a bit disappointed, but I knew I would come back soon.

I was walking through the museum and I saw a lot of interesting things. I saw a lot of people looking at the exhibits and I saw a lot of people taking pictures. I was a bit nervous, but I decided to go in. The museum was huge and I saw many things I had never seen before. I was fascinated by the exhibits and I spent a lot of time looking at them. I saw a lot of interesting things, but I didn't have time to see everything. I was a bit disappointed, but I knew I would come back soon.

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returned was the Sabbath, he went as was his custom into the synagogue. The leader of the synagogue, having heard the reports of Jesus' deeds in Capernaum, called upon him to read. After reading from the prophesy of Isiah, Jesus closed the roll, and went on to say, "This day is this scripture fulfilled in your ears."¹⁷ The reaction on the part of the congregation toward these words was quite varied. Undoubtedly, some were delighted with the frank way that he spoke to them. Others had an opposite reaction. They resented the fact that Jesus spoke with authority. They regarded Jesus as merely the carpenter's son--why should they listen to him? Their thoughts, however, were betrayed in their actions. Jesus realized that they were merely waiting for him to preform some of the miracles they had heard so much about. Instead of performing feats for the cynical group, Jesus rebuked them for their ill-reception. He informed them that God's favors had been repeatedly given to outsiders, because the people who had expected them were not worthy to receive such favors.¹⁸ The people of Nazareth never forgot this harsh condemnation.

While this incident took place in the early part of Jesus' ministry and presumably did not have any immediate effect upon his actions outside of Nazareth, it was the first of a series of incidents that tended to decrease his popularity with the people. It was here that Jesus encountered his first taste

17. Lk. 4:21.

18. Lk. 4:25.

of public displeasure. While the incident was not overly important, the memory of it constantly remained in Jesus' mind. "A prophet is not without honor, save in his own country, and among his own kin, and in his own house."¹⁹

Some months later, after the displeasure of the scribes and Pharisees had begun to manifest itself, an incident took place in the country of Gadara that tended to detract from Jesus' popularity with the common people. As Jesus and his disciples landed on the shores of Gadara they were met by a madman, a terrible creature who inhabited the tombs and the mountains. Co-incidental with Jesus' healing of this man was the destruction of a herd of swine in a near-by field. The people of Gadara, attributing the destruction of the swine to the devils which Jesus had driven out of the madman, requested that Jesus and his disciples leave their shores. If Jesus stayed perhaps more of their precious swine would be destroyed.

In the story of the feeding of the five thousand there occurred another incident that led to the slackening in public following. After Jesus had acted as the purveyor of spiritual and physical food, he dispersed the gathering.²⁰ Undoubtedly, Jesus' action in this regard was due to his realization that the multitude of people were more impressed by his physical food than they were by his spiritual. Such being the case he deemed it necessary to depart. Naturally, the people could not judge

19. Mk. 6:11.

20. Mk. 6:31-45; Mt. 14:13-22; Lk. 9:10-17.

his inward motive for leaving them. From this time on there was a decided slackening of public following.

The incident that I previously referred to as completing the break between Jesus and the organized religion of his day, likewise, tended to alienate many of his followers. When Jesus attacked the ceremonial system of the Jews, he struck at something that was near and dear to a great many of his fellow-men. Not realizing the depth and inwardness of Jesus' criticism, they regarded this action not only as being rash, but also as being unpatriotic. In this attitude they were, undoubtedly, encouraged by the actions and approval of the scribes and Pharisees.

In addition to religious and secular opposition Jesus also encountered political. The danger of Herod constantly loomed in the background. Only a few months before, Herod had taken definite measures to rid himself of John the Baptist. There would be no reason to believe that he would refrain from taking similar measures in regard to Jesus. Herod had already classed Jesus as being of the same type of radical as was John the Baptist, and, if an opportune occasion presented itself, he would probably not be too reluctant to dispose of him. -21

Slowly but surely these forces of opposition closed in upon Jesus. His ministry which had such a promising start seemed doomed to failure--even his life was in danger. The scribes

and Pharisees were his avowed enemies, because they feared his influence over the people. Herod, on the other hand, had intense dislike for anyone who might disturb the tranquility of his own self-indulgent existence. Even many of the people whom Jesus had dedicated his life to serve were rejecting him, because he did not meet up with their specifications of a Messiah. And so having alienated the religious, political and secular interests of his day, Jesus, undoubtedly, felt the need of retiring to a place of quiet and safety. He needed to review the past and to plan for the future. He needed a period in which he could bring the broken ends of his ministry once more into a unified plan of action. With this purpose in mind Jesus left Galilee for the comparative quiet of the North Country.⁻²²

Along with Jesus went some of his disciples. Just as they had faithfully followed their Master during the previous months of his ministry, they now followed him. Many months had passed since they first accepted the challenge held forth to them. These had been months which in almost every way tended to test the character and loyalty of the disciples. When they had become followers of Jesus, he was held in high esteem by the people of Galilee. However, now their Master was, more or less, a fugitive. They themselves had not only witnessed, but had also shared in his decline in popularity. His predicament was one in which they were vitally concerned. Nevertheless, the disciples unreservedly accepted Jesus' decision to withdraw for

a period into the North Country. They still regarded him as Lord and Master.

C. After Return From North Country:

During this period of retirement there was one question that was foremost in Jesus' mind. What were he and his disciples going to do? What could they do? In this respect there were several possibilities open to them that Jesus, undoubtedly, considered.

The first possibility open to Jesus was that of obscure retirement. Retirement would, in fact, be the easiest way out of this difficult situation. He could, perhaps, even take up his old trade as a carpenter in Nazareth, and in time assume a respectable position in that community. No longer would he have to spend sleepless nights worrying over the opposition of the scribes, Pharisees, Herod, and their followers. As soon as he retired all would be peaceful--all except his own heart.

The second possibility open to Jesus was that of returning to Galilee and continuing his ministry where he had left off. He still had many followers in Galilee who needed his guidance and help. However, if he did return to Galilee to continue his ministry, his life would be in constant danger from the civil and religious authorities. Neither Herod nor the scribes and Pharisees would rest securely until they had disposed of him. Thus the probable result of Jesus' continuing

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his Galilaean ministry would be a few months of service, at the most, followed by imprisonment and death.

The third possibility open to Jesus was that of going into Jerusalem. It would be a grand opportunity to preach his message to the multitudes who would be there during the Festival of the Passover. There would, in fact, be no other opportunity quite equal to it. True, it would be a dangerous venture. Jerusalem was the strong-hold of the scribes and Pharisees. Nevertheless, the chance was worth whatever risks might be involved. If death were to be his lot, it would be a glorious venture to die, like the prophets of old, in Jerusalem. There in that city, the head of the patriarchal religion for many generations, his decease, if it occurred, would not be just another unknown death. At least, the multitudes gathered there would be stimulated by his death to inquire as to the content of his message.

Chapter IV

The Question at Caesarea Philippi

Returning from their retirement into the North Country, Jesus and his disciples came into the coasts of Caesarea Philippi. The actual town of Caesarea Philippi was situated about twenty-five miles to the north of the lake, not far from Mount Hermon, from whose slopes the Jordan river bursts forth. The district of Caesarea Philippi is, indeed, one of the most beautiful spots in Palestine. The town of Caesarea Philippi had been so named in honor of the emperor by the tetrarch Philip. Formerly the town had been called Paneas in honor of the grotto of Pan, which had been the scene of a local nature worship. Later on the ground where this cult of nature worship had prevailed Herod the Great built a beautiful temple of white marble.

While they were traveling in this vicinity, Jesus asked his disciples: "Who do men say that I am?"⁻¹ In answer to his question the disciples replied: "Some people say you are John the Baptist; others, Elijah; still others say that you are one of the prophets."⁻²

There are two slight differences in regard to the three synoptical presentations of this first question. Matthew differs from Mark and Luke in that he records Jesus as asking,

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1. Mk. 8:27; Mt. 16:13; Lk. 9:18.
 2. Mk. 8:28; Mt. 16:14; Lk. 9:19

"Who do men say that the Son of man is?"⁻³ It is quite illogical to believe that Jesus asked the question in the form presented by Matthew. Matthew's question contains its own answer. The second difference to be noted in this first question is that Matthew adds Jeremiah to the list of answers given by the disciples.⁻⁴

Upon receiving an answer to his first question, Jesus then asked, "But who say ye that I am?"⁻⁵ There are also several differences in the accounts of Matthew, Mark, and Luke in regard to the answer Jesus received to his second question. In reply to Jesus' question Mark states that Peter simply said, "Thou art the Christ".⁻⁶ Luke records Peter as saying, "The Christ of God".⁻⁷ Matthew, however, elaborates the statement by having Peter reply, "Thou art the Christ, the Son of the living God."⁻⁸ According to Micklem, "Matthew gives the full Messianic title. Cf. 26:63 the Highpriest's challenge: Cf. Lk. 22:67 'the Christ', 70 'the Son of God'. Matthew's phrase 'the living God', Cf. Deut. 5:26, Iash. 3:10, Ps. 42:2, serves to link up this confession with the highest aspirations of the Old Covenant and to set it in sharper contrast with the popular verdict."⁻⁹ The double name 'Simon Peter' is also found here only in Matthew. Both Mark and Luke simply use the name 'Peter'.

3. Mt. 16:13

4. Mt. 16:13

5. Mk. 8:29; Mt. 16:15; Lk. 9:20.

6. Mk. 8:29

7. Lk. 9:20

8. Mt. 16:16

9. Micklem, SM, p. 165.

Immediately following Peter's affirmation of Jesus, Matthew records that Jesus reciprocated by affirming Peter.

"Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven".-10

These three verses in which Jesus is recorded as affirming Peter are entirely absent from the writings of Mark and Luke. In this respect, Bundy in Our Recovery of Jesus says, "In Matthew only does Jesus greet Simon's confession with open approval. (16,17-19). In Matthew Jesus' response is even more than an admission; it amounts to a celebration; he acclaims the confession of Simon as of divine origin. But it is doubtful if there is a passage in all of the first three Gospels that is of later origin than just this passage of Matthew. It is historically impossible on the lips of Jesus. It comes from a period of nascent Catholicism and represents an official Christian theory that Matthew carries back in the mind of Jesus.-11

Following this Jesus charges his disciples that they

10. Mt. 16:17-19.

11. Bundy, ORJ, p. 243.

should tell no man that he was the Christ.⁻¹² Here, as in other places, there are slight divergences in the written text.

According to Mark, Jesus charged the disciples, "That they should tell no man of him."⁻¹³ Luke records Jesus as commanding his disciples, "To tell this to no man".⁻¹⁴

The Scriptures then go on to inform us that a definite change took place in regard to Jesus' relationship to his disciples. "From that time began Jesus to show unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, etc."⁻¹⁵

Following this we have the story in Matthew and Mark of Peter rebuking Jesus.⁻¹⁶ Peter could hardly visualize, let alone approve, of the probability of Jesus' suffering in Jerusalem. "Be it far from thee, Lord: this shall never be unto thee."⁻¹⁷ Whereupon Jesus turned to Peter and said, "Get thee behind me, Satan: thou art a stumbling block unto me: for thou mindest not the things of God, but the things of men."⁻¹⁸

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- 12. Mt. 16:20.
 - 13. Mk. 8:30.
 - 14. Lk. 9:21.
 - 15. Mt. 16:21; Mk. 8:31; Lk. 9:22.
 - 16. Mk. 8:32; Mt. 16:22.
 - 17. Mt. 16:22.
 - 18. Mk. 8:33; Mt. 16:23.

Chapter V

Disciples at Caesarea Philippi

A. Various Interpretations of the Role of Peter:

"But who say ye that I am?"-1 Jesus looked directly at his disciples as he asked this question. He was not seeking the opinion of others this time. No reply other than that containing the personal conviction of the disciples would do. As to be expected it was Peter, the head-strong and impetuous disciple who with the words, "Thou art the Christ", shattered the tension that Jesus' unexpected question had created.

Since we are studying this story of Caesarea Philippi as a means of understanding the consciousness not only of Peter but all the disciples, it might be well to determine Peter's relation to the rest of the disciples. Was Peter acting as spokesman for the rest of the disciples? Or was he merely speaking for himself? Both of these views are held by various writers in the field.

The group, however, which believe that Peter was merely speaking for himself is decidedly in the minority; nevertheless, there is something to be said for their view. According to Rhees, Jesus asked the question, "But who do ye say that I am?" after the disciples had acknowledged that the people no longer thought of finding in Jesus their Messiah. This question

1. Mk. 8:29; Mt. 16:15-16; Lk. 9:20.

THE HISTORY OF THE

REIGN OF KING CHARLES THE FIRST

IN THE YEAR 1649

By JOHN BURNET, BISHOP OF SALISBURY

IN TWO VOLUMES

LONDON, Printed by J. Streater, at the Sign of the Gun, in St. Dunstons Church-yard, 1689.

was asked after the disciples had had repeated evidence of the determined hostility of the Jewish leaders toward Jesus. Neither were the cherished ideas of the disciples enhanced by this compulsory isolation which had been forced upon them. "One after another their ideas of how a Messiah should act and what he should be had received contradiction in what Jesus was and did. Yet after the weeks of withdrawal from Galilee, Peter could only in effect assert anew what he had declared at Capernaum,--that Jesus had the words of eternal life. It was a faith chastened by perplexity, and taught at length to follow the Lord let him lead where he would. It was an actual surrender to his mastery over thought and life."-2

The other group which hold that Peter is portrayed here as acting the role of spokesman for all the disciples is perhaps more nearly correct. According to Bundy in Our Recovery of Jesus, "This confession comes from the lips of Simon Peter, but he appears as spokesman of the Twelve, uttering the common conviction of the group. All three Gospel writers regard the incident as closing with the Twelve convinced of the Messianic dignity of their Master. All three treat the scene as a turning-point in their narratives. Henceforth they picture a new intimacy between Jesus and the Twelve; there is less publicity, more privacy, more intimate scenes, greater sharing of confidences, and Jesus' words to the Twelve become more personal."-3

2. Rhees, LJN, p. 143.

3. Bundy, ORJ, p. 230.

The incident itself neither affirms nor rejects the view that Peter acted as spokesman for the Twelve. Fortunately, however, we are not limited to that extent, because there are other situations recorded that shed light upon the relationship between Peter and the other disciples. These situations tend to affirm the conception that Peter expressed not only his own belief at Caesarea Philippi, but also the belief of the other disciples.

For one thing the writers of the synoptic Gospels seem to have made it a practice to use Peter as the unofficial spokesman for the Twelve.⁻⁴ This practice can be seen, for example, in connection with the story of the woman with the issue of blood.⁻⁵ When Jesus asked, "Who touched my garments", Matthew has the disciples answering Jesus' question, while Luke states that it was Peter. Then, too, it is logical to believe that Peter expressed the mind of the Twelve at Caesarea Philippi, because of his relationship to them. Undoubtedly, his companionship with the rest of the disciples had been quite intimate. Since there had probably been a sharing of certainties as well as opinions, it would be logical to presume that the disciples had discussed and formulated a conviction regarding the character and future of their Master--the conviction which Peter is recorded as having expressed. While the individual convictions of the disciples, due to differences in personality make-up, would vary

4. Mk. 18:28; Mt. 19:27; Lk. 18:28; 8:45; 12:41.

5. Mk. 5:25-34; Lk. 8:43-48.

somewhat, they would, in all probability, closely correspond.

B. The Incident as Aid to Understanding Disciples:

There has been very little disagreement among New Testament scholars in regard to the conviction held by Peter at Caesarea Philippi. Most of them feel that the thoughts of Peter are not only clearly revealed here, but that their content is quite obvious. Nevertheless, Sanday would lead us to believe that Peter meant very little when he said, "Thou art the Christ".

"We are not to suppose that St. Peter had by any means as yet a full conception of all that was implied in his own words. He still did not understand what manner of Messiah he was confessing; but his merit was, that in spite of the rude shocks which his faith had been receiving, and in spite of all that was paradoxical and enigmatical in the teachings and actions of his Master, he saw through his perplexities the gleams of a nature which transcended his experience, and he was willing to take upon trust what he could not comprehend. "-6

However, Sanday's interpretation does not do Peter justice. While it is quite probable that the term Messiah did not have the same meaning for Peter that it had for Jesus, it is inconceivable that Peter would have used the word without having some sort of meaning in mind. Most likely Peter held the popular Jewish conception of the Messiah. While this conception was by no means crystalized, there were certain characteristics

6. Sanday, OLC, p. 125.

that stood out. The long-looked-for Messiah would probably be of Davidic lineage. Although he might have an obscure beginning, he would reveal himself with the pomp and splendor that befits a king when the proper time arrived. This Messiah would re-establish the Davidic kingdom, and Jerusalem would once again assume its rightful place of importance. It was also commonly believed that the Jewish Messiah would reveal himself by means of miracles.

In what manner Peter and the rest of the disciples came into this exalted conception of Jesus we do not know. Probably they were impressed from the first by the charm and radiance of his personality. Every day that the disciples listened to Jesus' teachings and witnessed his healings they became more assured that the salvation of the Jewish race rested in him. They were aware that through Jesus radiated a power and a spirit greater than anything they had ever known. Their exalted conception of Jesus was the natural result of their fellowship with him.

Closely allied with the disciples' exalted conception of Jesus was their belief that he would perform the great feats expected of the Messiah. Undoubtedly, they expected him to re-establish the Davidic kingdom, with all the pomp and splendor implied therein. It is not at all unlikely that the disciples, at times, became a little impatient with Jesus' way of doing things. If they could have had their way, less time would have

been spent in teaching and healing, and more time, in action. While the disciples did not understand Jesus' reason for such delay in the establishing of his kingdom, their devotion to him was so complete that they were willing to await his decision in this regard. Their contact with Jesus, up to this time, had not led them to change their traditional view.

In this respect, the disciples were presumably ready for Jesus' own question. Although the question itself might have come as a surprise, it did not concern a matter with which they were unfamiliar. The disciples had already settled the question of Jesus' Messiahship. Hence, it was quite natural for Peter to blurt out, "Thou art the Christ."

The disciples were, in fact, so firmly entrenched in their own view as to Jesus' Messiahship that they failed to understand him when he attempted to present his own view. After Peter acknowledged his Master as the Christ, Jesus began to tell his disciples the possible things that might happen to him. He informed them that he must go to Jerusalem and there suffer many things at the hands of the elders, chief priests, and scribes--there was even the possibility that he might be killed.⁷ The disciples didn't object to Jesus' going to Jerusalem, because it would be there that he would proclaim to the world his Messiahship. Nevertheless, they did object to his intimating that he might have to suffer in Jerusalem, and the possibility

7. Mk. 8:31; Mt. 16:21; Lk. 9:22.

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of his being killed at Jerusalem was inconceivable. Was Jesus not the Messiah? It would not be fitting for God's Messiah to be treated in such a fashion. For this reason Peter rebuked Jesus when he told his disciples concerning the possibilities that lay ahead. "Be it far from thee, Lord: this shall never happen to thee."⁸

One might well inquire as to the result of this conversation from the disciples' standpoint. Were their old views strengthened? Or did they receive new insights? While we can not affirm that the old views of the disciples were reinforced by Jesus' disclosure, we can, with some assurance, say that their views were not materially changed. The disciples still thought of Jesus as being the Messiah in the popular sense of the term. The fact that the disciples' belief in the Messiahship of Jesus did not undergo any appreciable change is manifested by several occurrences that took place after the incident of Caesarea Philippi.

At one time the wife of Zebedee, the mother of James and John, came to Jesus and asked that he would grant her a favor. When Jesus inquired what it was that she desired, the wife of Zebedee informed him that she didn't desire anything for herself, but she would appreciate it if her two boys could be given preferential places in the kingdom. "Command that these my two sons may sit, one on thy right hand, and one on thy

8. Mt. 16:22

It is not possible to determine the exact date of the first publication of the book. It is known that it was published in the year 1840, but the exact date is not known. The book was published in the year 1840, but the exact date is not known.

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left hand, in thy kingdom."-⁹ The wife of Zebedee, like any other prejudiced mother, was doing what she could to insure the future success of her boys. However, we are not so much concerned with the act itself as with what it reveals. The mere fact that the mother of James and John tried to secure places of honor for her boys revealed the manner in which she regarded Jesus. She evidently thought that Jesus would, sooner or later, establish a kingdom of this world. It is quite probable to believe that she was influenced in this respect by the beliefs of her sons. It is not at all unlikely that they shared their confidences with her. If this were true, and we have every reason to believe that it was, then the request of the wife of Zebedee not only revealed her own idea of Jesus' future, but indirectly that of her sons'. In other words, this incident reveals indirectly that the disciples still retained a materialistic conception of Jesus' ministry.

All during Jesus' ministry the disciples looked forward to the time when Jesus would establish his kingdom. They thought of it as a kingdom of this world--a kingdom in which they themselves would have positions of honor, because they were followers and trusted friends of the Messiah. The writers of the Synoptics inform us that at one time there even arose a dispute among the disciples themselves as to which one of them was to be greatest in the new kingdom.⁻¹⁰ Jesus on that occasion

9. Mt. 20:21.
10. Lk. 22:24.

attempted to inform them concerning the kingdom and their relationship to it. "The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. But ye shall not be so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve." ⁻¹¹ Although Jesus tried to enlighten his disciples on this subject, they never changed their belief while Jesus was living, that he would finally establish his Messianic kingdom. It was only with Jesus' death that the disciples finally realized that their conception of his Messiahship was badly in need of revision. Jesus' death did something which his teachings failed to do. It altered, if not corrected, the Messianic conception of the disciples.

C. Messianic Problem of Concern to Disciples:

We are dealing here with the Messianic problem. This problem was of vital concern to the disciples as well as to Jesus. The disciples were concerned with the Messianic character of Jesus' life from their own inherited nationalistic as well as a personal standpoint. It is difficult to realize the importance of the Messianic hope in the history of Israel. "It is now contended by a number of distinguished scholars that the Messianic hope not only had a place in the teachings of the pre-exilic prophets, but that it antedated literary prophecy and is to be carried back almost to the beginning of the nation's history."

11. Lk. 22:25,26.

ory. This view naturally gives to the Messianic eschatology a new significance. It teaches us that Messianism was not a later and more or less superfluous addition to the real structure of Hebrew thought, but that it formed a constituent element in it. It was throughout at least the most important part of Israel's history, the bearer of her higher hopes, the support and stimulus of her ethical idealism. The teaching of the great pre-exilic prophets, as well as that of the prophets and psalmists of a later period, can be fully understood only in its light. Their message is raised to a higher power, if we put back of it a more or less developed eschatology."¹²

This Messianic hope was not a distant utopia which was held before the people. It was an imminent kingdom of God. This goal was thought to be so near that it was possible for the individuals living or, at least, their immediate descendants to share in it. It was this nearness of the new age that made possible the thought of personal participation in it.

It is quite evident that Jesus' disciples were among those who looked forward to the coming of the new age. Since the disciples were men of a high moral and spiritual character, they, undoubtedly, revolted against the sinful existence of their fellow-men. Their oppression by Rome was also looked upon with mis-giving. However, instead of resigning themselves to despair, these men had interested themselves in movements con-

12. Knudson, RTOT, p. 353.

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nected with this new era about to be ushered in. Naturally, it was a great day in their lives when they were permitted to become the disciples of one whom they came to regard as the Messiah. It meant that they themselves were going to have a part in bringing about this long-awaited age. They were going to have the privilege of helping and serving the Chosen One of God.

The disciples were also interested in the Messiahship of Jesus from a personal standpoint. They were concerned about their own relationship to Jesus and the kingdom. These men felt that as disciples of the Messiah they should be given preferential positions when the kingdom was established. While this desire for personal aggrandizement was undoubtedly present, it was not the main reason for their devotion. Above and beyond all thoughts of personal gratification was their interest in the national welfare. They desired a new era that would give to the Jews a new status with God and man.

It is a common mistake to think that the
only way to get a good result is to
work hard. In fact, the best way is to
work smart. This means that you should
plan your work carefully and then
execute it with precision. This will
ensure that you get the best possible
result for your effort.

The second part of the process is to
evaluate your work. This means that you
should look at what you have done and
see if it is what you wanted. If it is
not, then you should go back and
try again. This is a very important
part of the process because it allows
you to learn from your mistakes and
improve your work. This is why it is
so important to have a good plan in
the first place. If you have a good
plan, then you will know what you
are doing and you will be able to
evaluate your work more easily. This
will help you to get a better result
and to learn from your mistakes.

Chapter VI

Jesus at Caesarea Philippi

A. Jesus' Reaction to Peter's Answer:

"Thou art the Christ."⁻¹ As to be expected, it was Peter, the impulsive brother of Andrew, who blurted out these words. He had a certain habit of doing the unusual when it was least expected, and this case was no exception. In answer to Jesus' question, "But who say ye that I am",⁻¹ Peter had unreservedly replied that he regarded his Master as the Messiah. This was a startling affirmation, because the Messiah was the long-awaited Savior of the Jewish race.

However, there was more involved in Peter's acknowledgement of Jesus as Messiah than was evident on the surface. For one thing, his avowal automatically carried with it the demand for an answer. Jesus, due to this startling reply, was faced with the apparent alternative of approving or rejecting Peter's affirmation. It is entirely possible that Jesus put the question with the thought that he might evoke such a reply and discuss this matter with them. This whole question from its very first intimation indicates that Jesus had consciously directed the proceedings so as to make that possible.

Nevertheless, this was a delicate situation, because neither direct approval nor direct rejection would constitute

1. Mk. 8:29; Mt. 16:15,16; Lk. 9:20.

a wholly adequate reply. The explanation for this lay in the fact that the term Messiah evidently did not carry with it the same meaning for Jesus that it did for the disciples. For this reason Jesus did not seek to answer Peter's implied question directly. Instead he answered it indirectly, by pointing out to his disciples what the future might hold for him, particularly if he went down to Jerusalem. The prospect that Jesus set forth was not at all pleasant. Hardship, sorrow, and possibly even tragedy might be involved in his Jerusalem venture. There during the Festival of the Passover it would be quite likely that a clash would develop between the religious authorities and himself. The scribes and Pharisees had long been seeking for the opportunity to dispose of him. Perhaps, such an opportunity would be provided during the Festival of the Passover.

As Jesus pointed out to his disciples the possibilities involved in such a venture, he indicated, at the same time, that he had been seriously considering the probability of being rejected and suffering a hard fate if he went to the Holy City. Jesus had no doubt in his mind in regard to the attitude of the scribes, Pharisees, Herod and their followers. His teachings and way of life had definitely aroused their antipathy--so much so that he had considered it advisable to retire with his disciples to the North Country. Jesus was, likewise, aware that a visit to Jerusalem would involve facing once again the forces from whom he had retired. He would, so to speak, be literally placing himself in the hands of those from whom he could expect

no mercy. Why else should Jesus portray the future to his disciples in such dismal terms? His words clearly indicated the pattern of his thoughts during this period at Caesarea Philippi. They were not pleasant thoughts such as would be those of a man who contemplates a happy and a prosperous future. Rather they were the thoughts of a man who sees too clearly the possibilities, both hazardous and otherwise, that lay in the future.

Peter's reply clearly shows what consternation Jesus' disclosure created among his disciples. It was, to be sure, an unwelcome surprise. "Be it far from thee, Lord: this shall never be unto thee."² As stated in the preceding chapter, these words of Jesus seemed so fantastic to the disciples that, as soon as they had recovered from the initial shock, they promptly forgot all about them. Was not their Master the long-awaited Messiah? It was inconceivable that anything so ignominious and humiliating as suffering and death could be visited upon him. Such a fate might be that of others, but surely not of God's Messiah.

However, while the disciples soon dismissed these unpleasant thoughts from their minds, Jesus did not. Evidently he seriously considered the possibility of suffering and disaster. Unlike his disciples, he entertained deep thoughts concerning matters of importance--thoughts which he did not care to brush hastily aside. And with this matter, above all others,

2. Mt. 16:22.

Jesus was particularly concerned, because it involved the most important consideration in his life--his career as the Chosen One of God. Perhaps it was true that God would allow even his Chosen One to become a suffering servant instead of a triumphant one. As a matter of fact, the prophetic hope of Israel had reached its highest expression in the figure of the suffering servant. He was regarded as the agent through whom the redemption of men would be wrought. It was a redemption to be effected by vicarious suffering, and not by the exercise of force. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."³ If his career as God's Chosen necessitated suffering, Jesus would not shirk regardless of the price that might be involved.

Because of this inner realization, Jesus refused to answer directly Peter's implied question as to whether or not he was the Messiah. Instead, realizing that his disciples regarded him as the Messiah, he undertook to correct their thinking in regard to himself and his future. Such an action on the part of Jesus was absolutely necessary, because the disciples used the term Messiah in its conventional or ordinary meaning. For them the word carried with it all the implications of wealth, power, and grandeur that had gradually accrued through the centuries of Jewish history. However, Jesus himself did not subscribe to this conception. Due to his intimate fellowship with God, Jesus

3. Isa. 53:5.

had probably come to think of the Messiahship in a more spiritual sense than did his disciples. He felt that only a person who completely fulfilled the Will of God could truly be His Messiah. While Jesus considered himself to be the Chosen One of God, he undoubtedly, did not think of himself as fulfilling the requirements set forth in the conventional meaning of the term Messiah.

It is to be clearly understood at this point that Jesus did not refuse to become the Messiah. He merely pointed out to his disciples the type of Messiahship that might be his, or would be his were he to become a Messiah at all.

B. Messianic Consciousness of Jesus at Caesarea Philippi:

The incident of Caesarea Philippi, as a matter of fact, affords us an excellent opportunity for explaining the Messianic consciousness of Jesus as of that particular date. The very fact that Peter confessed his Master to be the Christ necessarily raised the question of how Jesus himself regarded the matter. And especially in recent years scholars have found this a tempting field for thought and speculation. As a result of their observations several possibilities have been proposed.

Berguer, for example, in his The Life of Jesus, states that Jesus' use of the term Messiah was due to practical necessity. At its very best the term fell far short of expressing the relationship that Jesus felt toward God and his fellow-men. Nevertheless, as inadequate as the term Messiah was for

expressing this relationship, it was the best available.

"Thus the idea of the Messiah was for Jesus the only possible form of his consciousness, and yet an incomplete form, a necessity, and a heavy yoke as well, under which he walked silently almost to the end of his life: a testimony giving to him the inward secret of his being which, at the same time, surrounded him with insoluble external difficulties."-4

William Wrede in his pioneer work Das Messiasgeheimnis in den Evangelien brilliantly argues that Jesus never regarded himself as the Messiah. Burton Scott Easton in summarizing Wrede's contribution says, "The framework into which Mark has fitted these traditions is his own formation, and is dominated by a theological theory. According to Mark, Jesus, even when on earth, was a supernatural being, recognized as such by other supernatural beings--the demons--although his nature was unknown to men..... In such a representation of history all talk of sequence and psychological motive is idle, for Mark's Jews and disciples are not human beings at all; they are mere lay-figures. And so Wrede drew this radical conclusion: Mark's supernaturalism has been imposed bodily on a tradition to which it is foreign; Jesus never held himself to be the Messiah at all."-5

In his work The Quest of the Historical Jesus Albert

4. Berguer, LJ, p. 24.

5. Scott, GBG, p. 7.

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Schweitzer makes a still different approach to this matter. According to Schweitzer, Jesus retained the use of the term Messiah because the word was descriptive of his relationship to God and to the Jewish people. However, Jesus conceived of his Messiahship in an eschatological sense. As the Messiah he stood in a direct relationship to the apocalyptic Son of man. Jesus thought that after his death and resurrection, he would return to the world as a superhuman personality. The term Son of man pointed to the position to which Jesus would be exalted when the present era passed into the age to come.

Schweitzer in bringing out the relationship of these two terms says, "Jesus did not, therefore, veil His Messiahship by using the expression Son of Man, much less did he transform it, but he used the expression to refer, in the only possible way, to His Messianic office as destined to be realized at His 'coming', and did so in such a manner that only the initiated understood that he was speaking of His own coming, while others understood Him as referring to the coming Son of Man who was other than Himself."⁶

In the writings of Shirley Jackson Case, we find a modification of the apocalypticism of Albert Schweitzer. While Case shares Schweitzer's view that Jesus was an apocalypticist, he makes an altogether different application of the idea.

"But Jesus, along with the others who leaned hard toward apoca-

6. Schweitzer, QHJ, p. 282.

lypticism, was more interested in God and the Kingdom than in creating a new Messianic official. God was the only Messiah they needed in the 'world to come'. They awaited the revelation of his salvation, not the advent of a new savior. It remained for Christianity to invest the figure of a new transcendental Messiah with real popularity in the person of the risen and glorified Jesus."⁷

Bundy in Our Recovery of Jesus seems to feel that Jesus did not regard his own life as Messianic. In Mark, the book which Bundy accepts as more nearly correct, Jesus was faced with the Messianic issue only during the course of his public career. This Messianic issue confronted Jesus in three different ways and from three different sources. The first was by the demoniacs;⁻⁸ the second, by the Twelve at Caesarea Philippi;⁻⁹ and the third, by the Jewish authorities on the last night of his life.⁻¹⁰ Jesus met all these Messianic suggestions in a non-committal way. In fact, Jesus greeted the confession of Simon in the same way that he greeted the confessions of the demoniacs, with a command for silence.

"On the basis of the scene at Caesarea Philippi we are not in a position to say that Jesus did or did not regard himself as the Messiah. If he did, his reticence and reserve re-

7. Case, J, p. 377.

8. Mk. 1:23, 24; 1:34; 3:11; 5:47.

9. Mk. 8:27-30.

10. Mk. 14:55-64.

main unbroken. That the incident at Caesarea Philippi was messianic for Jesus personally, we may neither affirm nor deny with certainty"-11

In regard to the evidence presented in the story of Caesarea Philippi, I am much impressed with Bundy's discussion. We are not in a position to say that Jesus did or did not regard himself as the Messiah. As we read the Synoptic records we are conscious of the fact that Jesus felt his relationship with God to be unique. Whether this is to be defined by Messiah is another question. This unique relationship might mean an unparalleled personal relationship, or it might mean a personal ministry as implied in the term Messiah. The most, however, that we can definitely say is that Jesus neither affirmed nor rejected the title of Messiah at Caesarea Philippi. While Jesus' revelation of the possibilities of the future certainly had direct bearing upon his own life, it may or may not have had Messianic connotations.

C. Ways of Regarding Jesus' Self-consciousness as Revealed at Caesarea Philippi.

If this is true, and we do not see how it could be controverted, then here is a great opportunity to glimpse the self-consciousness of Jesus and the movement of his inner mind and heart. The very fact that Jesus speaks as he does necessarily raises for us the question of why he should have had such a

11. Bundy, RJ, p. 244.

conviction here at Caesarea Philippi in regard to the future and impending doom. And here are several possibilities that have been proposed.

The first possibility is that Jesus had always known what the future held in store for him. On the score of a theoretic Christology it has been supposed that the special union of Christ with the Divine would have cancelled, on the part of Christ, all limitation of knowledge, as well as all natural occasion for growth in the understanding of himself and of the world in which he lived. This is, in fact, defining the consciousness of Jesus as a static matter.

A modification of this docetic view is held by Bernhard Weiss. It is his conviction that while Jesus' Messianic consciousness probably developed during his early years, it was complete before he entered upon his public ministry. Jesus' knowledge of his calling neither acquired a more definite shape nor underwent purification in the years of his public ministry.

"Our sources know nothing of progressive divine revelations made to Him during His official life, such as are assumed by Beyschlag and Weizsacker. Jesus is Himself conscious of a unique acquaintance with God that can only be compared with the perfect knowledge which the searcher of hearts has of Him (Mt. 11:22; Jn. 10:15), and as therefore also perfect. But this rests, as we have seen, upon His original consciousness of His

relation to the Father, upon the perfect divine revelation He recognized in the divine act of sending Him, upon the certain knowledge He possessed as to the profoundest secret of the divine nature and the divine decrees,--a knowledge which had its roots in the depths of eternity. After He attained to manhood and to consciousness of His calling, there was in this no possibility of growth, or necessity for a fresh revelation."-12

A second possibility that would account for Jesus' conviction in regard to the future is that his attitude was the result of a special revelation. Henrich Wendt, for example, in his famous The Teachings of Jesus states that Jesus first became aware that he was the Messiah at baptism.-13 David Smith also feels that Jesus received a distinct attestation of Messiahship at baptism.-14 Bosworth, on the other hand, states that Jesus first appeared with the Messianic conviction at Caesarea Philippi.-15

If we accept the docetic theories, which hold to the static conception of Jesus' consciousness, then much of Jesus' life, especially his temptation experience, would have very little meaning for us. On the other hand, if we accept the theories which state that Jesus' conviction in regard to the future is the result of a special revelation, we are faced with an equally difficult task of harmonizing Jesus' uncertainty in

12. Weiss, LC, Vol. I, p. 331.

13. Wendt, TJ, Vol. I, p. 99.

14. Smith, DHF, p. 33.

15. Bosworth LTJ, p. 226.

the later part of his ministry with the fact that he had received a special revelation at one time.

The third consideration that is advanced is that Jesus' attitude was the outcome of experience and considerations suggested therein. The narratives of the first three Gospels unmistakably indicate the progressive unfoldment of the consciousness of Christ. In the first place, Luke definitely asserts this progressive unfoldment. "And Jesus advanced in wisdom and stature, and in favor with God and man."¹⁶ In the second place, all three of the synoptic Gospels represent Jesus as subject to temptation. Inasmuch as temptation would not be possible for one who possessed absolutely unlimited vision, we may interpret the temptation experiences of Jesus as revealing a personality that was growing and expanding. In a number of places the authors of the Synoptics imply that Jesus experienced the unexpected, and that he was capable of the emotion of surprise. At times Jesus marveled at unusual instances of faith and of unbelief.¹⁷ At another time Jesus disclaimed knowledge of when the end of the world would occur.¹⁸

It is largely because of these disclosures just listed that Sheldon in his New Testament Theology says, "We conclude, then, that the sacred biographies invite us to believe that Christ had a real childhood, and a real youth, and a real man-

16. Lk. 2:52.

17. Mt. 8:10; Mk. 6:6; Lk. 7:9.

18. Mt. 24:36; Mk. 13:32.

hood, as being under the human law of growth and advancing not merely from the foreseen to the actual but from the unknown to the known as well. In making this statement we speak, obviously, only of the consciousness in our Lord which was immediately back of His communication with the world, the consciousness expressed in such conceptions and forms of speech as belong to the time sphere in which man lives. How this consciousness was related to the timeless life of the eternal Son, the Divine Logos, it is not attempted in this connection to determine. That is rather a question for speculative dogmatics than for Biblical theology." -18

D. Revelations of the Incident of Caesarea Philippi:

Following this last line of approach, it is quite probable that regardless of how Jesus thought about the term Messiah and his relationship to it in the past, by the time he arrived at Caesarea Philippi, he had done a great deal of revising, not only in regard to his conception of his work and ministry, but also in regard to the kind of a Messiah he could become. He had, so to speak, become a wiser man for having lived.

When Jesus emerged from his wilderness experience there was bouyant hope in his heart. There in the quiet of the desert he had settled the basic problems of his ministry. He had decided upon what kind of a Builder he would be, and also

18. Sheldon, NTT, p. 62.

what kind of a kingdom he would build. He had definitely decided to make God's program his program, and God's Will his will. Could anyone have had a more commendable aspiration with which to start his life work? Could anyone have had a better chance for success?

The first few months of Jesus' ministry seemed definitely to confirm the hope that was in his heart. People throughout all Galilee responded whole-heartedly to his teachings. They were literally hungry for the spiritual food which he alone could give. Naturally, under such conditions Jesus did not believe that it would take long to usher in the kingdom of God. Consequently, he did not associate, to any great extent, hardships and difficulties with his ministry.

However, as the weeks passed the kingdom of God was not established. The opposition and misunderstanding that gradually developed seemed to exclude even the possibility of such a kingdom being established upon this earth. Joseph Klausner in his work Jesus of Nazareth strikingly portrays, in spite of his biased approach, the misunderstanding and opposition that existed.

"The strong expression used by Jesus against the Pharisees show him again as very different from the 'tender' and 'placable' person depicted by Christians ('The Lamb of God: 'as a sheep before her shearers is dumb'). He was a combatant preacher and spoke as harshly to the Pharisees as ever Jeremiah

did to the priests. In his preaching he was thus akin to the Haggadist Pharisees. But despite this, the Pharisees could not forgive his attitude to the tradition of the elders and to the rules affecting the Sabbath and forbidden foods. The spirit of the age made them look upon his miraculous healing as the work of satan: he 'had Beelzebub' and by an unclean spirit he drove out unclean spirits; therefore he was a sorcerer, a false prophet, a beguiler and one who led men astray (as the Talmud describes him), and it was a religious duty to put him to death. He was compelled to escape."-19

In addition to the opposition and misunderstanding of the scribes, Pharisees, Herod, and the people, the death of John the Baptist also had a profound influence upon Jesus' thinking.-20 It was a constant reminder of the deceitfulness and brutality of which Herod was capable in his dealings with those who opposed him. If there had been any previous doubt in Jesus' mind concerning the fate that would be his should he fall into Herod's hands, it was erased at the death of John the Baptist.

It was, indeed, a man of experience who addressed his disciples that day at Caesarea Philippi. Jesus had been gradually forced to see the probability of a suffering fate. He had come to realize that his mission in life might end in failure. The story of Caesarea Philippi clearly indicates that Jesus considered the great possibility, amounting almost to a certain-

19. Klausner, JN, p. 293.

20. Mk. 6:17-29; Mt. 14:2-12.

ty, that his fate would be that of a suffering servant. And we can see no better way for him to have come to this realization than through his recollection of the fate of other servants of God and indications of his own experiences which clearly pointed, at least, to the possibility of suffering and doom. Jesus did not refuse the Messiahship at Caesarea Philippi. Instead he merely intimated to his disciples that there had come to him a conviction of the hard fate that would be his regardless of whether or not he was the Messiah of the Jewish people. True, he would be the Messiah if it was the Will of God. However, his Messiahship would probably consist in suffering for others. This was a revelation of his own understanding.

The story of Caesarea Philippi also reveals Jesus' understanding and concern for his disciples. Once Jesus became fully aware of the possibilities involved in the immediate future, he sought to inform his disciples concerning them. Jesus had sensed it to be God's Will that he go to Jerusalem, and go there he would, despite hardship, sorrow, or even death. At Caesarea Philippi Jesus tried to show the disciples his conception of the future in order to bring them up to it or to give them the opportunity of withdrawing if they considered the risks to be too great. Jesus was not willing that his disciples should continue to follow him totally unaware of the possibilities that lay ahead. It did not matter so much if their beliefs differed so long as the kingdom of God would soon be established. However, if the establishment of this kingdom were to be

indefinitely postponed, and their leader possibly killed, it was another matter. Jesus did not desire to hold out to his disciples a false hope.

Chapter VII

The Conclusion

It is the purpose of this chapter to sum-up and present in a concise and direct manner the findings or conclusions that have been arrived at in the development of this thesis. Since this material has been presented in full in the body of this thesis, there will be no attempt made here to amplify these findings.

A. Findings or Conclusions Regarding the Disciples at Caesarea Philippi:

1. In answering Jesus' question, "But who say ye that I am?", Peter unofficially expressed the mind of the Twelve.

2. Peter applied the term Messiah to Jesus as being descriptive of his relationship to God and to his fellow-men.

3. By his reply Peter revealed that the disciples had come into a very exalted conception of their Master.

4. Closely allied with the disciples' exalted conception of Jesus was their belief that he would perform the great feats expected of the Messiah.

5. Since the disciples had given this matter of Jesus' Messiahship considerable thought and consideration, presumably

their Master's question did not come as a surprise.

6. The disciples were so entrenched in their own materialistic view of Jesus' Messiahship that even his own attempt to correct their view failed.

B. Findings or Conclusions Regarding Jesus at Caesarea Philippi.

1. It is entirely possible that Jesus put this question to the disciples with the thought that, by evoking a reply, he might have the opportunity of discussing his future with them.

2. There is a clear revelation here that Jesus was thinking of himself as of great significance for his disciples, and of his own ministry as a work of God.

3. As Jesus regarded his future plans he was obsessed with the probability that the opposition he had met would culminate in a tragic fate for himself.

4. On the basis of the evidence presented at Caesarea Philippi there is nothing to compel us to feel that Jesus had been thinking of himself as the Messiah--certainly nothing that would justify the view that Jesus conceived of himself here as the apocalyptic Son of Man--this and similar considerations are purely gratuitous interpretations.

5. However, there is also nothing here to deny the fact that Jesus might have been thinking of himself as the Mes-

siah.

6. Whether or not Jesus considered himself as the Messiah, and we see no reason why he shouldn't, there is a clear revelation that he had decided the kind of a Messiah he would be, when and if he were called for that high office.

7. It is also revealed here that Jesus felt it to be God's Will that he go to Jerusalem and continue his work there. For him going to Jerusalem was God's Will and, as always, he was determined to obey, regardless of the cost involved.

Abstract of Thesis

Returning from their retirement into the North Country, Jesus and his disciples came into the coasts of Caesarea Philippi. Then one day while they were traveling in this vicinity, Jesus asked his disciples: "Who do men say that I am?"⁻¹ In answer to his question the disciples replied: "Some people say you are John the Baptist; others, Elijah; still others say that you are one of the prophets."⁻² Upon receiving an answer to his first question, Jesus then asked: "But who say ye that I am?"⁻³ In reply to this direct and rather startling question Peter answered: "Thou art the Christ."⁻⁴ Jesus then charged his disciples that they should refrain from speaking about this incident.⁻⁵ The Scriptures then inform us that a definite change took place in Jesus' ministry. "From that time began Jesus to show his disciples, that he must go to Jerusalem, and suffer many things of the elders and chief priests and scribes, etc."⁻⁶

This story of Caesarea Philippi opens for us the opportunity of studying the mind and spirit of the Master and his disciples in a way seldom, if ever, equaled elsewhere in the Gospel records. And it is the aim of the writer to inter-

1. Mk. 8:27; Mt. 16:13; Lk. 9:18.
2. Mk. 8:28; Mt. 16:14; Lk. 9:19.
3. Mk. 8:29; Mt. 16:15; Lk. 9:20.
4. Mk. 8:29; Mt. 16:15; Lk. 9:20.
5. Mk. 8:30; Mt. 16:20; Lk. 9:21.
6. Mk. 8:31; Mt. 16:21; Lk. 9:22.

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pret the story of Caesarea Philippi as a means of becoming acquainted with the inner life, mind, spirit, attitude, and consciousness of the disciples and of Jesus.

At Caesarea Philippi the outlook for Jesus ministry was not at all pleasant. His life's work, which had had such a promising start, seemed doomed to failure--even his life was in danger. Slowly but surely Jesus had alienated the religious, political, and secular interests of his day. The scribes and Pharisees were his avowed enemies, because they feared his influence over the people. Herod, on the other hand, had intense dislike for anyone who might disturb the tranquility of his own self-indulgent existence. Even some of the people whom Jesus had dedicated his life to serve had rejected him, because he did not meet with their specifications of a Messiah. These forces of opposition, which had closed in upon him, had necessitated his retirement with the disciples to the comparative quiet and safety of the North Country.⁻⁷ During this period of retirement he had been primarily concerned with the problem of his immediate future. Undoubtedly, he had considered the possibilities of obscure retirement, or returning to Galilee and continuing his ministry where he had left off, and of going to Jerusalem to preach his message.

When Peter answered Jesus' question with the words, "Thou art the Christ", he was not only speaking his own con--

7. Mt. 15:21.

viction, but indirectly he was also speaking the mind of the Twelve. The disciples, as the natural result of their fellowship with Jesus, had come into a very exalted conception of him. They had, in fact, applied the term Messiah as being descriptive of his relationship to God and to his fellow-men, and closely allied with this exalted conception was their belief that he would perform the feats expected of the Messiah. Although Jesus had had an obscure beginning, the disciples looked for him to reveal himself with the pomp and splendor that befits a king when the proper time would arrive. He would re-establish the Davidic kingdom, and Jerusalem would once again assume its rightful place of importance. Since the disciples had given this matter of Jesus' Messiahship considerable thought and consideration, they were presumably ready for his question at Caesarea Philippi. They had already settled in their own minds the question of his Messiahship. Hence, it was quite the natural thing for Peter to blurt out, "Thou art the Christ". However, the unfortunate aspect of the whole affair was that the disciples were so entrenched in their own materialistic view of Jesus' Messiahship that even his own attempt to correct their view failed. The disciples still looked forward to the time when Jesus would establish his kingdom of this earth. In this desire the disciples were motivated by a nationalistic as well as a personal interest.

In reviewing this incident of Caesarea Philippi from

Jesus' standpoint, it is entirely possible that Jesus asked these questions of his disciples with the thought that, by evoking a reply, he might have the opportunity of discussing his future with them. For this reason, and because of the fact that the term Messiah evidently did not carry with it the same meaning for him that it did for the disciples, Jesus did not directly accept or reject Peter's affirmation. Instead he pointed out to his disciples what the future might hold for him, particularly if he went down to Jerusalem. There is a clear revelation here that Jesus was thinking of himself as of great significance for his disciples, and of his own ministry as a work of God. In regard to his future plans, he was obsessed with the probability that the opposition he had met would culminate in a tragic fate for himself. However, on the basis of the evidence presented at Caesarea Philippi there is nothing to compel us to feel that Jesus had been thinking of himself as the Messiah--certainly nothing that would justify the view that Jesus conceived of himself here as the apocalyptic Son of man--this and similar considerations are purely gratuitous interpretations. Nevertheless, there is also nothing in the incident of Caesarea Philippi to deny the fact that Jesus might have been thinking of himself as the Messiah. Whether or not Jesus considered himself as the Messiah, and we see no reason why he should not, there is a clear revelation that he had decided the kind of a Messiah he would be, when and if he were called for that high office. It is also revealed here at Caesarea Philippi that

Jesus felt it to be God's Will that he go to Jerusalem and continue his work there. For him going to Jerusalem was God's Will, and, as always, he was determined to obey, regardless of the cost involved.

1. The first part of the paper is devoted to a general discussion of the problem of the existence of solutions of the system of equations (1) for arbitrary values of the parameters α and β . It is shown that the system has solutions for all values of the parameters α and β if the function $f(x)$ is continuous and has a bounded derivative. The second part of the paper is devoted to a detailed study of the properties of the solutions of the system (1) for arbitrary values of the parameters α and β . It is shown that the solutions of the system (1) are unique and depend continuously on the parameters α and β . The third part of the paper is devoted to a study of the asymptotic properties of the solutions of the system (1) for large values of the parameters α and β . It is shown that the solutions of the system (1) approach zero as the parameters α and β approach infinity.

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